



REASONS
FOR THE
King's Injunction
TO THE
CLERGY.



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REASONS
FOR THE
King's Injunction
TO THE
CLERGY,
With Respect to
Praying before SERMON.

WITH
A short Representation of the Danger
and ill Tendency of the Liberties
some have taken in Departing from
the *Canon.*

*Nihil ergo magis præstandum est, quam ne peccatum
rum ritu sequamur antecedentium Gregem,
pergentes non qua eundum est, sed qua itur.*
----- Seneca de vitâ beatâ.

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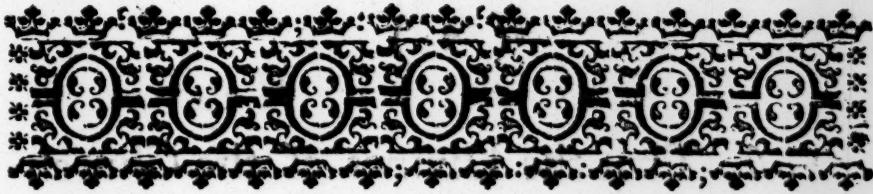
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REASONS FOR THE King's Injunction, &c.



O Man can think, that a late *Order* from the *King* to the *Archbishops* and *Bishops*, directing them to oblige their whole *Clergy* to an *Observation* of the 55th *Canon*, should now be given, but upon well-consider'd Reasons: I am sure, we have long stood in need of such an *Injunction*: For, besides,

First, That the Divines of the Church of *England* have, for so considerable a Time, gone on in an utter Disregard of this so material a Canon, and therein stand chargeable with acting counter to their Ordination-Promises; no Man being admitted into Holy Orders, until he hath attested the Lawfulness of the Book of Common Prayer, and promised, that he himself will use the same, and no other, in publick. Besides this, I say, so plain a Breach of their Fidelity to the Church, and their Diocesans, which I request them to recollect in the first place: They may also consider,

Secondly, That 'tis a Transgression of the Common Law of the Land, which, in the Acts of Parliament for Uniformity in Common Prayer, both old and new, enjoins peremptorily, That no Man shall use any Prayers openly, or in publick, but such as are set forth in the said Book: So that here you have a Breach both of Canon and Common Law, and a Disobedience to

to higher Powers, both Ecclesiastical and Civil. Let them then consider,

Thirdly, That 'tis utterly to the Destruction of that *Unity in the Church*, which we find to be the great and excellent Consideration recommended by the King to the Archbishops and Bishops, in the very Title of the late *Order*, and chiefly insisted on in the *Order* itself. The King, who has solemnly promised to maintain the establish'd Church, cou'd hardly have begun his gracious Reign with a more substantial Proof of his good Affections to Her, than by this of enjoining punctual Adherence to Her Canons ; and no Man, surely, can judge it to be in danger, whilst we see our Sovereign has at his Royal Heart, what so nearly concerns Her ; I mean, those *Ecclesiastical Orders*, which, so long as they stand, will be its sure Defence. But when the King, with so pious a Zeal for that great and blessed thing, *the Church's Unity*, makes it the Basis of his Charge, how much, indeed, is the Church oblig'd to him, both as a

Defender and Reformer, having so long suffer'd upon this Heatl, by those enormous Liberties of *Praying*, which some of the Clergy assume before their Sermons?

For, let any Man but view, to what a Measure of Irregularity and Disorder they are arriv'd. Go but a little beyond the Tower, and there a Reverend Divine shall pray you half an Hour, the very least, before his Sermon. If any thing without the *Conventicle* cou'd merit to be term'd even more a *Conventicle Service*, no doubt, 'tis this. I only wish this Gentleman were an Instance, as singular in his *Kind*, as he is sometimes surprizing in his Matter. But, alas, for the same *Fanatick Way* of Praying! how do we find it to be the Practice of Men, and Numbers, such as we even dare not name. A prodigious thing! that Persons furnished with such a Composure of Devotion, as is the incomparable Service of the Church, should thus break out, (at the Expence of Rule and Order, and every sort of Tie,

Tie, both of *Conformity to the Church, and Obedience to the State*) into a Licentiousness of Pulpit-praying, such, and so manag'd, as it were on purpose, to shew us this their Thought, that all the *Common Prayer* used before, either went for nothing, or that they cou'd pray a great deal better. As * one discoursing of this extravagant Humour, has it : 'The plain English of which, (says he) is this, ' That either the Congregation hath not ' been praying all the while till then, or ' hitherto they have pray'd only in the ' Church's Language, the *Common Prayers*; now they must mend them, and ' pray better, of a particular Man's indi- ' ting.

Another Sett of Divines, to avoid this Error, pray not at all, more than a *Collect*, and the *Lord's Prayer*; and what has been the Consequence of this, but a Disunity with a witness in the Church ! For

* *Publick Devotion*, p. 91. printed for Benj. Tooke, in the Year 1675.

it has been made a Party-business: And, whilst the Man of long Devotion in the Pulpit, is in Exercise, he is understood, by the Slur hereby cast on the *Common Prayer*, to declare himself on the Side of those, whose Indifference for all Church-Institutions, is a considerable Part of their Character, as *Whiggs*. The *Whiggs*, on the other hand, being told of this, charge it upon the *Collect-Men*, that they avoid the long Prayer, to wave praying for the King.

No little Variation too, has there appear'd, even amongst the *Long-Prayer-Men* themselves, in point of praying for the King: For whilst some pray for the *King of Great Britain, France, and Ireland, Defender of the Faith*; others, to shew a greater Zeal, give (as they are justly due) the Titles of *Supream Governor, in all Causes, and over all Persons, &c.* But there is a Reverend Divine, not far from *Foster-lane*, who not content to do as others do, by adding in its place, --- and *all the Royal Family*; must say, --- and *the rest*

rest of **THAT** Royal Family ; for fear, I suppose, he should be understood to mean some other Family ; or, that he had a *Pretender* in his Sleeve, tho', I think, he does not wear the *cut One* ; or rather, by way of *Innuendo*, as if some others of his Brethren pray'd for a Royal Family of private Interpretation.

The Sum of the Argument is this : The Church is put into disorder, by Disagreement, and the Want of one general Accord in Praying ; (a thing the Church believ'd to be sufficiently establish'd by Her *Liturgy* and *Canons*.) The Consequences of which have been, Confusion and Distraction *within those Walls*, where *Peace* (*if our Prayers and utmost Care cou'd keep it there*) *should dwell for ever*. And whilst the Sentiments of the People upon the Matter, have been divided, some approving this Way best, some that : What Variance, Emulation, Strife, Sedition, (*miserable Fruits of Praying*) have found their Way among us ? The Apostle's early sad Complaint, has made it self,

self, in the expressest Terms, our own : One is of Paul, another of Apollos : And a new *Schism* is crept up among us, even worse (if worse can be) than the very *Separation*.

Fourthly, ' Be it consider'd, whence this
 ' long-praying Fancy in the Pulpit took
 ' its Beginning ; even from Mr. *Cartwright*,
 ' that Ring-leader of the *Puritan Faction*,
 ' in the Time of Queen *Elizabeth*, who
 ' first turn'd the Canon into a long Prayer
 ' of his own Head ; and 'twas the very
 ' Engine, whereby he, and his Fol-
 ' lowers, undermin'd the Common Pray-
 ' ers of the Church.

And is not this the Way, whereby the *Conventicle* shall, in due time, be brought again into the Church ? Does it not visibly gain Ground upon us, by the Assistance of those good Men, the *Moderate* Divines ; who, indeed, have gone so far in tempering, and working up their Pulpit Exercitations to the *Puritanick* Mode, that were we to truck a Hundred such among

among us for as many *Holders-forth* of theirs, I know not in what respect either they or we should need to trouble our Heads about the Alteration. Be it then the Resolution of every hearty *Church of England Clergyman*, strictly to put in Practice the King's most gracious Order. And would to God they would one and all unite upon this so opportune and critical Occasion, in a vigorous and unanimous Agreement, to make the strict Letter of the *Canon* their sure and steady Rule. This will shew the Loyal Subject, the honest *Churchman*; and they who shall continue to preferr their own *Fanatic Fancies*, to what is both the Church's Order, and now the special *Injunction* of our King, if they are not censur'd as they ought, they shall at least deserve to be distinguish'd and exploded by every Lover of the Church.

Hence by an easy Step we are led to a *Fifth Reason*, a very comprehensive one: This Sort of Private Prayer, brought

into the Pulpit for Publick Use; stands condemn'd by almost all those Arguments, that are brought by the Church of *England*, against the unwarrantable Effusions utter'd in Meeting-Houses. There come the good People to pray for something, they know not what: But their implicite Devotion gives itself up to whatsoever the Speaker's Lips shall dictate: And this is the *Popery* and *Presbytery* of such a Way of Praying, as many have introduc'd into our Church.

Hence those Men come to think the better of themselves, who, despising the Service of the Liturgy, come not thither till Pulpit-Time: And then how joyous is it to hear those Flights, which make them fancy they are still in the beloved Meeting; though, perhaps, the Man they hear, is cloathed either with *Lawn*, or *Scotch Cambrick*.

Sixthly, This Usage of a *Publick Private* Prayer is contrary to an evident Fundamental of the Church, which has pro-

provided publick Offices for every possible Occasion ; to the end that all Things having been prudently and duly weighed and settl'd, the many Inconveniences and Irregularities , which might arise from the particular and varying Fancies of Men, might all at once be superseded. *Ne forte aliquid contra fidem, vel per ignorantiam, vel per minus studium, sit compositum.* As it's worded in the twelfth Canon of the Milevitan Council , *Lest either through Ignorance, or want of sufficient Weighing, any Thing be buddled up, which is not Orthodox.*

'Tis therefore a presumptuous Usurpa-
tion upon the Church, for any Man to
vest himself with a Ministerial Office,
such as he is not, by the Authority of
the Church, entrusted with. And certain-
ly, whosoever does it, acts the *Presbyte-
rian* and *Independent* both, whilst he vents
his own Conceits, and gives them forth
as the People's publick Prayer; and nei-
ther stays for the Direction, nor minds

the Prohibition, of any of his Superiors.

Let me therefore now observe what is the particular Institution and Provision of the Church in this Affair: Take it as it is in the 55th Canon.

Before all Sermons, Lectures, and Homilies, the Preachers and Ministers shall move the People to join with them in Prayer, in this Form, or to this Effect; as briefly as conveniently they may. Ye shall pray for Christ's Holy Catholick Church, that is, for the whole Congregation of Christian People, dispersed throughout the whole World; and especially, for the Churches of England, Scotland, and Ireland. And herein, I require you most especially to pray for the King's most excellent Majesty, our Sovereign Lord, James, King of England, Scotland, France, and Ireland, Defender of the Faith, and supreme Governor in these his Realms, and all other his Dominions and Countries, over all Persons, in all Causes,

as well Ecclesiastical as Temporal. Ye
 shall also pray for our gracious Queen
 Anne, the noble Prince *Henry*, and the
 rest of the King's and Queen's Royal
 Issue. Ye shall also pray for the Mi-
 nisters of God's Holy Word and Sacra-
 ments, as well Archbishops and Bi-
 shops, as other Pastors and Curates. Ye
 shall also pray for the King's most ho-
 nourable Council, and for all the No-
 bility and Magistrates of this Realm;
 that all and every of these, in their se-
 veral Callings, may serve truly and
 painfully, to the Glory of God, and
 the Edifying and well Governing of his
 People, rememb'reng the Account that
 they must make. Also ye shall pray for
 the whole Commons of this Realm,
 that they may live in the true Faith and
 Fear of God, in humble Obedience
 to the King, and Brotherly Charity
 one to another. Finally, let us praise
 God, for all those which are departed
 out of this Life in the Faith of Christ,
 and pray unto God that we may have
 Grace to direct our Lives after their
 good

‘ good Example: That, this Life ended,
 ‘ we may be made Partakers with them
 ‘ of the glorious Resurrection in the Life
 ‘ everlasting: Always concluding with
 ‘ the Lord’s Prayer.

You see here what all this Praying-
 Work is, at last, come to, even to an
 Exhortation. *Ye shall move the People to
 pray for Christ’s Holy Catholick Church, &c,*

And now, Is it not the strangest Thing in
 the World, that the only Canon, which seems
 to stand vested with an Authority supe-
 riour to them all; that that Canon, which,
 I have shewn, demands the Clergy’s Ob-
 servance, upon their Faith more particu-
 larly plighted to it, previous to their Or-
 dination (and as if this was not enough,
 which has been made even a Part of the
 Law of the Land) that this Canon
 should, in so extraordinary a Manner,
 and by so general a Consent, have been
 set aside, as we have liv’d to behold it?

What-

Whatever Account may be given of the Origine and Growth of this Proceeding, nothing, I am very sure, can be pleaded in its sufficient Justification. If it be Custom has introduc'd it, (for this I apprehend to be now the general Plea) I say, God forbid, that this should ever be thought of Weight enough against the Canons of the Church: And Time may come, if the Clergy themselves shall make this Argument a Reason of their Behaviour, when it may be turn'd against them to their Cost; when they shall see themselves flic'd of many a Privilege, and many a wholsome Order, by it. Has it not already lost them their Right of choosing one *Churchwarden*, in most, if not all, the Parishes in and about the City of *London*? Nay, are there not many Parishes, wherein they cannot so much as choose their *Clerk*? And more, is it not this Thing call'd Custom, that has stripp'd many a Benefice of better than half its Income? Custom and the absurd Good-Nature of Incumbents, willing to oblige their

their People, have done it. Surely there is nothing lies so heavily this Day upon our poor Church, its Authority, its Purity, its Rights, and Constitutions, as this intolerable Oppressor and Devourer of every sacred Thing.

Let me therefore beseech the Clergy to proceed by any Argument, rather than this unwritten unwarrantable Thing, Custom; which will make us the greatest Sinners, and the worst of Men. And if already it has committed such Pillage in the Church, when the Clergy shall be seen to consecrate the Argument, by vouching it for themselves, shall they then complain, if again it be topp'd upon them to the Loss of a poor Remainder of Privilege and Law, which as yet continues with them?

But since we have had the Canon now before us; I shall desire two Things may a little more expressly be consider'd thereupon; First, the Practice of Divines, as respecting the *Matter* of the Canon, supposing

posing it (with them who have made it so) to be a *Prayer*. Secondly, as respecting its proper and real *Form*, an *Exhortation*.

And first: Since a Summary of the Matter will lie before us in these so distinct and plain Particulars; *viz.* The universal Church, and in particular our own; the King, with his Titles; the Prince, Princes, and Royal Family; the Ministers of the sacred Order; the King's Council, Nobility, and Magistrates; the whole Commons: Finally, praising God for Saints, and praying Grace to follow their Examples: Since this is the total Matter; What has any one to do to introduce (as it were in perfect Opposition to the very first Article) the *Heathen* World, fetching in *Jews*, *Turks*, *Infidels*, and *Hereticks*; nay sometimes putting in this Company the *Schismaticks* (for so I have heard it done) as by Intimation (wicked Thing!) that these too

D. were

were as *Unchristian* and *Unconverted* a Race,
as any of the rest ?

What Head must the Sick, the Distressed, and the Troubled in Mind, come under ?

And why must the Thanksgiving here, which takes in only departed *Saints*, be loaded with our *Friends* and *Benefactors*, *good Name*, *Food* and *Raiment*, and more of this Sort, which the Speaker perhaps may have at Heart ?

I have named a few Things only, among the Multitude, which are often brought to accompany, I should say to *swallow up*, or *bury*, the Particulars of the Canon. All which, as proper Things (as to be sure they are) to pray to and praise God for, in Time and Place, if yet we shall bring them in here, and mingle up the Parts of the Canons with them ; what then will be become of the *Canon* itself ? Where will be its Shape, its Features, its Form,

Form, in such a Multitude of other Matters, stufed and crowded in upon it?

And more than all, will not this be to carry the Desk into the Pulpit? And shall any Man, guilty of the preposterous Zeal of praying all over again, for Things which have already been ask'd in so grave and solemn a Form, as is the *Liturgy*; shall any Man do this, and yet say, he doth not walk in the same Councils, stand in the Way, and sit in the Seat with the same *Scorners* (namely the *Dissenters* from our Church) who fancy themselves wiser than the *Compilers* of our *Liturgy*, and the *Directors* of our *Canons*?

He that can read the aforesaid *Canon* over, and has Sense enough but to know what the *Substance*, or *Matter*, or *Effect* of any Thing does mean, must perceive, that Things, like those we have mention'd, can have no Right or Reason to place themselves amongst the Particulars there contain'd; much less (supposing any Man

could fairly shew the Head or Heads that might properly receive them) are they at all conform to those Words of the Canon (for indeed they directly contradict them) which say, *as briefly as conveniently they can.*

In a Word, what can be added to the Canon, that will not break it? If it be other Matter than what we have already, then surely 'tis not *to that Effect*, as is the Order; if it be only an Enlargement of Particulars under some general Head, how then shall it be call'd *as briefly as they can?*

The only Thing we would not here, however, be thought by a too precise Restriction to condemn, is what relates to *Universities*, *Bodies Corporate*, or particular *Societies*; where the Reason of the Thing has pleaded for certain Clauses, which have been constantly inserted, respecting such Communities. These have a peculiar Right, such as hardly any

any other Thing can claim. And that for two Reasons: First, they are not mentioned in the Liturgy by any express Petition for them: Secondly, they are to the Tenour and Effect with the main Purport of the Canon, which, consisting altogether of Articles of a general Nature and Concern; such, in a narrow Sphere, are these; and there is reason they should be specify'd, as well to shew respect to a particular Society, whereof perhaps the Preacher is a Member, at least before whom he then appears, as also to call upon the Hearers for that so just and Tribute, as are the Prayers of every Member, for the common Good and Welfare of His Society.

And now we come, secondly, to the very greatest and grossest Enormity of all; viz. the Practice of some Divines with respect to the proper and real *Form* of the Canon, as it is an *Exhortation*. For does the Canon say, *the Ministers shall move the People to pray, &c.*? Alas, the

the People may do as they please, for any such *Exhortation* given them by the Minister: And when they come where they should hear their Duty press'd upon them in the aforesaid moving Form, behold, the Minister has converted it to a *Prayer*, and is got to his own Devotions upon the Subject of the Canon.

I have known some *Godly* People, whose Devotion has gone beyond their Understandings, (for they also have turn'd more Things into Prayer than they should) moving their Lips to every Word, whilst the Minister has been pronouncing the *Absolution*; and so instead of silently and humbly hearing themselves absolv'd, have been very *sacerdotally* pardoning and absolving the whole Congregation.

Now, say you, if the People will sometimes turn Priests, why may not the Priests, to be but even with them, turn People; and when this Form of *Exhortation*

tation comes for the good People's Use, apply it to themselves, and go to Prayers with it ; especially when they can say, that though the People are not the Priests, yet the Priests, if they please, can say they are the People ?

Now certainly, none will say, that this is to use the Canon to the Effect intended. And surely, if there be in Nature such a practicable Thing, as wresting and perverting Words to a different Intention and Purpose, than what was their first and real Design , no greater Instance can well be given of this, than when those Words, which should have been deliver'd in Form of *Excitement* to an Auditory, are transferr'd from them, and put up to God in the Way of *Supplication*.

'Tis true, there are Divines of the *Orthodoxer* Sort, who have freed themselves from this Objection, by keeping pretty strictly both to the Matter of the Canon, and by using it only as a *Bidding Prayer* ;

er ; a Word, which, however, I confess has something stagger'd my Understanding. For what is a *Bidding Prayer*? He that uses it Prayer-wise, that is, he that *prays* to God, does not surely *bid* the *People* pray, or if he *bids them* pray, this is not to pray *himself*. And therefore, if there be so great a Difference (and is not the Difference a wide one?) betwixt a Man's directing what he says to *God*, and to the *People*, the *Bidding Prayer* is two Terms got together with very little Consistency.

But these are only Words. Some, I say, have freed themselves from this Objection, by using it as a *Bidding Form*: Yet whilst it has been done in those ambiguous Terms, *Pray we*, or *Let us pray*, and especially, when the Speaker has increas'd the Doubt by a Manner of Delivery, so uncertain, that no Man knew whether he really *pray'd*, or only *bad* the *People* pray: What has been the Result, but that the Congregation has generally under-

understood this Pulpit-Service as a *Prayer*; and many are they, who, having been entertain'd with such *Bidding Prayer* (as they call it) for Years together, are ready to give their Evidence, that they always thought no other than that the Minister was at Prayers. But now nothing can give the honest-hearted Churchman more Concern, than to imagine, That any of our Services should stand in need of the least Disguise! That the Church of *England*, whose Sincerity is a Character so peculiarly its own, should want, though it were but the smallest Turn of prevaricating Art! 'Tis for the *Mass-House* to amuse the People with *Latin Services*, or for the *Meeting* to deafen them with as mystetious an Effusion of unintelligible *Cant*; let these be held to a Devotion, that is the Child and Offspring of that blind Mother, which has train'd them up

in every Error : But the Church, which has no such Designs, can need to appoint no Services, but such as desire to approve themselves by being shewn in their own Simplicity and Truth.

No Instance can be given, wherein Church-Congregations were ever detain'd in so universal a Misapprehension of the Nature of any publick Service, as in the Case before us. And the Clergy, I presume to say, (the last-mention'd Sort especially) would have scorn'd to have forwarded any Error, which, in itself, had appear'd at all as criminal, as this in its Consequences has prov'd, with respect to Church-Unity. Hence then, even this weak Endeavour of an unknown Writer takes hope to find a Notice, not unworthy the honest Aim and Sincerity of *Principle* (for

(for from these it truly has proceeded) which are so sure to find regard at the Hands of good and pious Men. Nor will those Reverend Persons disdain to be admonish'd (no matter who the Author be) upon a Case wherein they shall perceive the Church's *Unity, Purity, Order,* nay *Orthodoxy,* and even *Safety,* are so really the Things in Danger.

How little need of Importunity would the ever prompt and glowing Zeal of *that* Body shew itself, did but some *Formidable* Occasion call them forth to the *Noble Stand,* some mighty Proof of a *brave* and *passive* Fortitude? How should we see them (for we have seen it more than once) girding their Loins about with Truth and Faith, and, in the Name of God, advancing against the threatening proud

Philistine, who should defy the Armies of the Living God ? We know (and how could I dwell upon the blessed comfortable Thought ?) That the steady Courage , undaunted Piety , Perseverance, and Zeal of those Worthies , are a Shield , and an Armory, by Means of which , and the Blessing of God , the Church of *England* shall never need to fear the worst that Earth and Hell can threaten.

Let not those great Minds despise our little Things ; if that can be accounted little, which, tho' it be but a creeping, and seeming lowly Evil, we know, has involv'd the Church in many grievous Disasters and Corruptions.

Little

Little to Appearance it may seem, and hardly worth disputing, whether we *pray* or *exhort* to *pray*, just at such a Juncture; or whether, in the Observation of the Canon, the Clergy keep to the strict Letter, or to the full Effect. Yet, when we shall consider how all our Obligations center in the Articles, Liturgy, and Canons; how this, the best of Services, has been supplanted by a *Puritanick Cant*, which has exalted itself above the *Common Prayer*, by getting into our Pulpits; when by our giving Way to *Pulpit-Prayer*, some have found means to pray the *Liturgy* out of Doors; when we have seen, at the Breaches made in this Fence, a *Cartwright*, with his Faction, entring; and more than all, when we see *Cartwrights*, not a few, now, even now encouraging them-

themselves with mighty Hopes , for
alas &c.

This sure will teach us to be wary, jealous, minutely scrupulous , how those Orders are the least receded from, which, though they are not the *Inner Temple*, the *Essentials* of our Church, we know most certainly to be the *Fences* of it, and the *Veil* that ought not to be rent in funder.

This, this must teach us now at last to see our Error, in having so long and so widely gone aside from that Canon, which, being parted with, we lose as it were a Counterscarp ; a Post so advantageous for the Enemy to make their Lodgment on, that we should not lose it (though we expos'd our Lives) but Inch by Inch. But alas ! if we can bear to see ourselves inch'd

inch'd upon in this Nature, because we will not care nor fear ; because we despis'd the Ease of Prevention, how little shall they be blamed, or we pitied, if the Conviction of our Folly come upon us in that ill Hour, when the Power of Redressing it is no more ?

The short Result of all is this. We cannot now with Decency refuse Compliance with the Canon, as to its full Effect, when that, which should have been before our *Rule*, by so many cogent Reasons, comes enforc'd anew by Royal Order. And if to this we add the many Arguments of Zeal, and Prudence, and the Church's Safety ; requiring our literal unvarying Observance of it, we can never wave complying with it in the strictest Way.

To

To be at Unity in the Church, we must too be at Unanimity, in this Respect, as well as others; And 'tis only a general Resolve among Divines, of doing thus throughout the Nation (among the Orthodox Part however) that can establish us to Purpose. One Liberty of Varying, we know, will produce another: One Variation, tho' of a warrantable Sort, shall be a Cloak, a Screen, for others, of a more licentious Nature; for what some *innocently* may do, others with *Guile* and *Art* shall practise to our Mischief. So that were we, now this Day, to be all reformed by the Canon Order, without the Canon Letter too, what could it avail us to be amended in such a Way, which would so naturally, so infallibly, bring us back again to a Necessity of the same, or better Amendments?

But

But when we shall have made it a Point of strict *Religion*, a Part of our *Conscientious* Trust, to be at a literal Certainty in our Rule, and Hand in Hand shall join in this strict and indissoluble Unity, who shall doubt, but this must be a Way, most surely preventative of whatever can be fear'd from all licentious Usages of, or Departures from, the Canon, which any shall dare to make?

This will deterr particular Persons from practising hypocritical Arts, to delude a weaker Sort among us; and the Church, if it be not clearly purg'd of the Fanaticism of *Whining* long *Pharisaical* Prayers, shall however be furnish'd with a Watch-Word, whereby the most Ignorant of the Con-

F grega-

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gregation shall discover and be aware
of *Puritans* and *Puritanick Trimmers*,
however disguis'd in the undistin-
guish'd Cloathing of *Conforming Habits*.



FINIS.